

The Anglican Digest

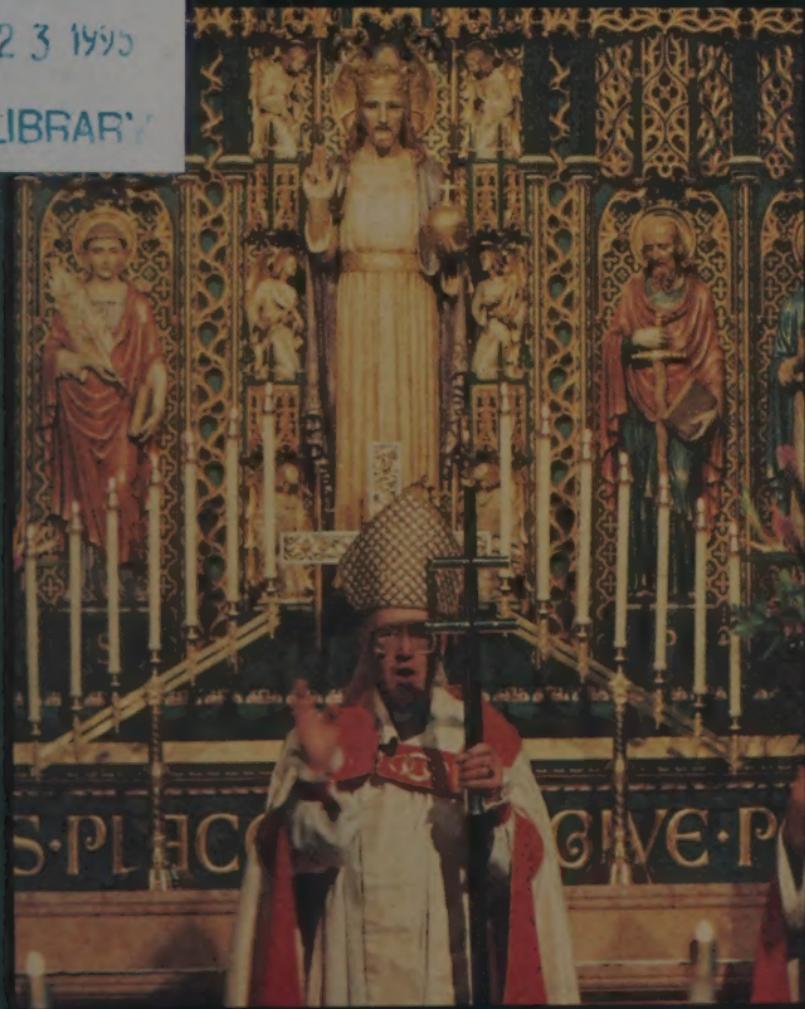
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An Episcopal miscellany
reflecting the ministry of the faithful
throughout the Anglican Communion.

THE ANGLICAN DIGEST

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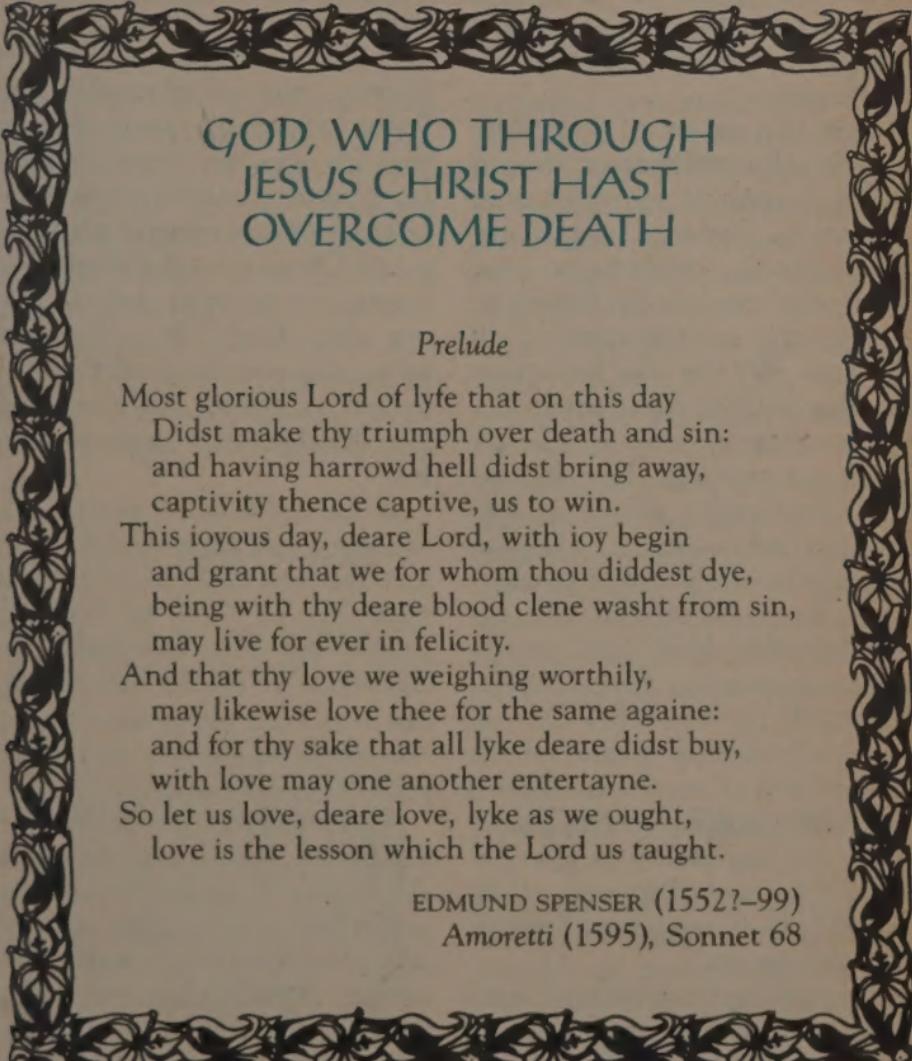
FROM THE EDITOR

THE GOSPEL OF the Empty Tomb has become the keystone of the great arch of faith reaching from the first Easter Day to the present. It is the triumphant force of our religion and civilization. Where men and women have attempted to rationalize this central fact, dynamic Christianity has become correspondingly attenuated. The Living Christ is the beckoning guide to all achievement and it is in His Name that we offer our reader this Easter issue for your spiritual encouragement.

The front cover is of the Archbishop of Canterbury at a great festival of faith at Grace Church, Colorado Springs, Colorado, where the Rev. Donald Armstrong III is Rector (see page 8); while the back photograph is of the good sisters of All Saints' Convent, Catonsville, Maryland.

Careful readers will note the omission in this edition of two popular items, *A View from Abroad* and *Transept Trivia*. They will return in the Pentecost issue, which, with Divine Permission and human endeavor, will be in your hands by the Feast of the Ascension.

C. Frederick Barbee



GOD, WHO THROUGH JESUS CHRIST HAST OVERCOME DEATH

Prelude

Most glorious Lord of lyfe that on this day
Didst make thy triumph over death and sin:
and having harrowd hell didst bring away,
captivity thence captive, us to win.
This ioyous day, deare Lord, with ioy begin
and grant that we for whom thou diddest dye,
being with thy deare blood clene washt from sin,
may live for ever in felicity.
And that thy love we weighing worthily,
may likewise love thee for the same againe:
and for thy sake that all lyke deare didst buy,
with love may one another entartayne.
So let us love, deare love, lyke as we ought,
love is the lesson which the Lord us taught.

EDMUND SPENSER (1552?-99)
Amoretti (1595), Sonnet 68

EASTER DISCIPLINE

IT IS STRANGE that far more people are willing to observe Lent in some way than are willing to observe the fifty days that follow Easter.

Lent is a season of discipline, self-denial, confession of sin—an effort to conform ourselves more closely to Christ; Easter is joy, thanksgiving, celebration. Lent is a more recent development; Easter, the most ancient of all seasons. Why is the former so popular and the latter not so?

Part of the reason is that Easter is more mysterious, Lent less so. Sin, distraction, efforts at self-improvement—such are common enough in daily life. Resurrection, Ascension into Heaven, the Descent of the Holy Spirit—those events are strange, difficult to understand, terrible. They are not within the human sphere, yet the critical test of our Christianity is our willingness to receive forgiveness, not our ability to manipulate sin; our willingness to be loved by God, not our willingness to hate our sin.

Something far more important than to admit or combat our sin (difficult as that is) is to stand before the glory of God, to see beyond the struggle of good and evil to God's mercy and power, to

know Christ resurrected, to enter with our whole life into the transformation of humanity in Christ.

Christ both fasted and attended parties, to show that both are holy in God's eyes. (It was His feasting that caused trouble; the "religious people" saw in it proof that He was "irreligious.") God made feasting and celebration the heart of all true religion when He raised Christ from the dead, that henceforth no man should "sorrow unto death." It is therefore more characteristic of Christ's people to rejoice and sing and give thanks than it is to be sorrowful.

In Lent Christian people undertake to lay aside worldly cares and systematically to turn their thoughts to God by fasting, prayer, and other disciplines. In Eastertide we should, in a systematic way, turn our prayer life and our whole life to praising God, rejoicing, and giving thanks.

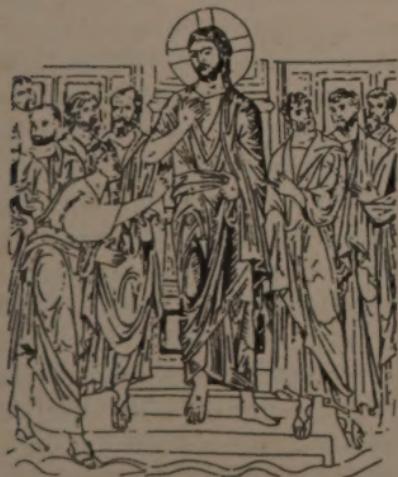
Three steps might be helpful: (1) Upon rising each day, say a short song of praise or part of a joyful psalm. (2) During the day, when "marking time" (waiting for traffic, standing in line, etc.), turn your mind to God in praise. The Collect for Ascension Day may help (Prayer Book, p. 174). (3) Set aside ten minutes each day at a convenient time, solely

for the purpose of thanking God and remembering His gifts to the whole world, and especially for the Redemption of the Creation in Christ Jesus.

All these steps are only suggested; the really important thing is to know that our sins are far less important to God than His own Love for us, far less important than the Resurrection of His Son and the change which He desires to work in us by His Holy Spirit—if we know those things, we will live by them and our lives will be filled with His joy—Taddled from (The Diocese of Chicago) Advance

"JESUS SEMINAR"

THIS GROUP OF Biblical scholars has decided (by casting



colored beads in a voting box) that 82% of the words attributed to the Redeemer in the New Testament are not authentic.

"N. T. Wright, an Oxford University teacher and newly named cathedral dean in Lichfield, England, says it is a 'freshman mistake' to suppose that the Gospels do not refer to actual events simply because the writers of Matthew, Mark, Luke, and John have clear points of view. One of the most formidable of traditionalist Bible scholars, Wright, whose conservative rejoinder *Jesus and the Victory of God* (Fortress) is forthcoming, says the skeptical theories also fail to provide any credible explanation for how a faith founded by their pared-down Jesus could spread so rapidly after His crucifixion. Wright's explanation: the resurrection."

—Time

THE SERMON

ONCE CONGREGATIONS have heard good preaching of theological and biblical depth over a period of time, they find it difficult to accept poor preaching, or to be enticed by actors or entertainers or moral exhorters or therapists in the pulpit.

—John H. Leith

"REJOICE NOW!"

*Rejoice now, heavenly hosts and
choirs of angels,
and let thy trumpets shout Salvation
for the victory of our mighty King.
Rejoice and sing now, all the round
earth,
bright with a glorious splendor,
for darkness has been vanquished by
our eternal King.*

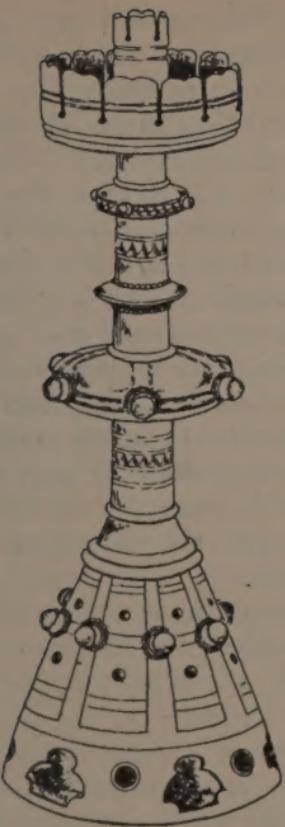
The entire movement of Lent is toward Easter. Even (perhaps especially!) in the midst of "deep Lent" Christians view the Passion of Christ from the perspective of his glorious Resurrection. Apart from Christ's rising, his "obedience unto death" looks misguided at best, perhaps meaningless . . . pathetic, in any case. So we are invited to participate in the Paschal mystery—to share in Christ's death by emptying ourselves (or by allowing God to empty us) and from that emptiness to experience the same power for newness of life which raised Christ Jesus from the dead.

This year I find myself looking forward to the Easter Vigil, when the congregation waits in darkness while the new fire is lit, and the deacon sings three times, "The light of Christ," with the congregation responding, "Thanks be to God." Then the deacon

sings the "Exsultet" in praise of the light of the resurrection. Just before this great hymn of praise, the people's candles are lit. I always find it very moving to see the light spread through the darkened church. First the candles nearest the aisle are lit, and the light is spread from one person to another down each row until the whole church is ablaze with light.

In every life moments of darkness come when we are depleted, and the old, too well known stories of our lives threaten to overwhelm us with their unchangingness. Here we are again in the same fix with the same heartache, the same sadness, the same anger and frustration. At these moments, there is no fight left in us to change or to cope. These moments have an element of the crucifixion in them. We are held down, paralyzed—immobilized—weak and powerless. We are like the people of Israel held under a hard bondage, commanded to make bricks without straw, trapped between the promise of a freedom that will not open to us and the fury of a past that bears down on us like the army of Pharaoh.

In such moments all we can do is long for the new life that we ourselves cannot force, cannot manufacture out of our own self-



contained resources. All the great ways of healing have in common as a first step the admission of weakness and the abandonment of denial. The message of the resurrection does not ignore or deny the reality of darkness in human life. The good news of Easter is for people who are crucified, enslaved, who have come to the end of their strength, who are threatened by darkness, by deep water. The reality of these experiences

must be honored in our celebration of Easter. The church must be dark in honor of the real darkness in human life.

Into this darkness comes the light. It comes as something new from the outside, a gift of God. The vigil's victory and comfort come from celebrating the victory of the life God wants us to have over all that opposes it. It is healing to give up looking for light within ourselves and to celebrate the light that burns unquenchably in Christ, that has come out of the darkness into our midst and cannot be quenched. We need to draw near to this light, bringing our darkness within its realm.

The liturgy also celebrates the overcoming of the darkness by our being in touch with one another. The light is passed from one life to another. One person draws nearer to the source of new life and kindles light in the darkness of those close by. Light is a powerful symbol of the healing capacity of the Christian community. When the darkness overwhelms us, we need to draw near to each other, allowing our faith and hope to be rekindled by the rising life of our neighbors, and then passing on the light we receive.

*The Rev. Jerald G. Miner
Christ Church,
New Haven, Connecticut*

THE PRACTICE OF ANGLICANISM

IN OCTOBER Grace Church, Colorado Springs, home of the Anglican Institute, hosted almost 300 clergy and laity to consider our Anglican Heritage as a basis for effective ministry. This four-day conference featured addresses by the Archbishop of Canterbury, the Most Rev. and Rt. Hon. George Carey, the Rt. Rev. Edward L. Salmon, the Rt. Rev. Michael Marshall, the Rev. Drs. David Scott, Philip Turner, and Alister McGrath and Professor Carol Neel.

The topics for the conference went right to the heart of Anglicanism's distinctive identity and practice. The Archbishop of Canterbury summarized the work of the conference when he suggested that we best focus our identity as Anglicans in a coherent doctrinal integrity, in the sharing of mission, and in a generous diversity.

"Our Church is earthed in those formational historic events of the Incarnation, Crucifixion and Resurrection of Christ and the coming of the Spirit. These remain the bedrock of Anglicanism combined with a tolerance, fair-mindedness and generosity

which have marked our way of doing theology." The Archbishop called for the Church to stand firm and clear in this identity.

Dr. Carey said that "Our formulation of faith takes the Incarnation seriously. Our God is an evangelizing God. His nature is to love and to reach out. His love knows no limits and does not differentiate between preaching and living; between saving souls and a ministry to the whole person. A faith which does not issue in action and concern for the whole of life is not the Gospel of Jesus Christ."

Using the Episcopal Book Club's fall selection, *The Parting of Friends*, as a beginning point, he said, "Diversity in the midst of comprehensiveness causes us to address issues which can easily move us from the profitable sphere of difference to the potentially destructive realm of division. The real challenge facing a church which prides itself on its inclusivism, its catholicity and its comprehensiveness is to rise above the division with a deep respect for one another."

The Archbishop called the Church to the urgent task of sharing our faith with others; deepening our appreciation of what it means to be Anglicans; building up the life of each local congrega-

tion and aiming for growth; and moving our gaze from single "issues" to focus on Christ and His Gospel. All this can be done if our confidence and faith and trust is in God.

"The word generosity," he said, "takes us very close to the heart of God and the Gospel of Jesus Christ. The God we worship is the generous God who pours upon us His blessings and His love and calls upon each one of us to imitate Him. And that generous God will take us on to the victory that He has for us, for the Church, for this Communion. In human societies generosity tends to come to the top of the agenda only when

people or institutions feel at ease with themselves, secure in their identity, confident, able to look outwards rather than inwards."

A similar conference entitled "Reconstructing a Vital Via Media," and featuring Archbishop Runcie, is in the final planning stages for October, 1994. Information on this as well as video and cassette tapes of Archbishop Carey's complete address and the other 1993 Practice of Anglicanism Conference presentations are available from Grace Church, 601 N. Tejon, Colorado Springs, CO 80906, or by calling (719) 633-9011.

—The Rev.

Donald Armstrong III, Rector



"Easy on the alleluias, Harry."

DEVICES AND DESIRES

Almighty and most merciful Father, We have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts, We have offended against thy holy laws. We have left undone those things which we ought to have done, And we have done those things which we ought not to have done: And there is no health in us.

From the General Confession
The Book of Common Prayer

With the passing of Morning Prayer from the mainstream of the Church's life, we have, as with all things, both lost and gained. One of the things we have lost is the beauty and deep insight of the General Confession. I emphasize the deep insight because I realize that retaining things merely for their beauty, while it may be a worthy reason, is not always a sufficient reason. However, in the case of the General Confession one need not hesitate for a moment to speak of its deep insight.

A few months ago I read with much enjoyment P.D. James's book *Devices and Desires*. I had not long put it aside when I stumbled on a televised interview

with the author. In the course of the interview, it was suggested to her that not many of her readers in today's culture would grasp the connection between the title of her book and the General Confession in the English prayer book. P.D. James was not in the least repentant. She remarked that whether or not this was so, the reality that the phrase "devices and desires" refers to was still, and always would be, true of human nature.

—Canon O'Driscoll



ST. JUST IN ROSELAND, CORNWALL
J. COX

HOUSE CALL

MOTHER: Quick, Henry, call the doctor. Johnny just swallowed a coin.

FATHER: I think we ought to send for the rector. He can get money out of anybody.

—*I Heard It at the Potluck*

BENEATH THE STORY-TELLING TREE



THREE'S ALWAYS SOMETHING on which a priest lavishes attention. For some it might be an Advent Carol Service, for others the Confirmation Class or Blessing of the Animals, but for me it was Vacation Bible School. On becoming Director of the Society for Promoting Christian Knowledge (SPCK/USA), one of the gaps in my life was the absence of VBS. After a few years I could stand it no longer, and got a Bible School started at tiny St. James Mission, Midway, Tennessee.

Our VBS has grown and prospered. It has also been a "test site" for a SPCK and Episcopal edition of the Cokesbury Vacation Bible School. Kids and teachers love it, making Bible School a highlight of the summer!

1994 is the second year of marketing the SPCK edition of the Cokesbury curriculum. The wrinkles have been worked out, and we are excited by it! This year it is entitled *Under the Story Tree*, and

is built around the parables of Jesus. There are all sorts of teaching aids, songs, projects, and games in the program. There's so much to do that the kids in Midway always go home exhausted.

At the heart of the program is a pair of ministries overseas in which the students can get involved. This year they will help children in Russia and Uganda have Christian books. We believe mission projects like these give the children a sense of the worldwide Church and our Anglican Communion.

If you need more information contact SPCK, P.O. Box 879, Sevierville, Tennessee 37375, (Phone: 615-598-1103, Fax: 615-598-1107), or order a sampler from Cokesbury, P.O. Box 801, Nashville, Tennessee 37202, (Phone 1-800-672-1789).

See page 51.

The Revd. Richard Kew
Executive Director
Society for Promoting
Christian Knowledge/USA

RESURRECTION

Wendell Berry, in one of his poems, urges us to "Practice Resurrection." It's a strange command but a true one. The gift of resurrection, God's great triumph over death and meaninglessness—the divine "Yes!" to us—has to be chosen and accepted by us every day. If we do not practice resurrection and recover hope, there are terrible consequences. Our unacknowledged despair for the world and its future (for my world and my future) erupts into violence—both outward and inward. The genius of our faith lies in the fact that while it brilliantly diagnoses the harsh human condition without sentimentality (which would incline anyone to pessimism) it is full of hope because (as Frederick Buechner puts it) the worst word about us is never the last word. We were made for Glory. But not a cheap glory. Charles Williams wrote of the pattern of glory that is ours. It "is not, as we have perhaps imagined, an apex of achievement, even in the inner world of the soul and the spirit. Rather it is known in the agonies and dangers of a gradual letting go, through which alone the emptiness comes, into which the glory may enter."



The Easter question is—Why should we mean so much to God? R.S. Thomas puts it starkly in his poem, *The Coming*.

And God held in his hand
A small globe. Look, he said
The Son looked. Far off,
As through water, he saw
A scorched land of fierce
Colour. The light burned
There; crusted buildings
Cast their shadows; a bright
Serpent, a river
Uncoiled itself, radiant
With slime

On a bare
Hill a bare tree saddened
The sky. Many people

Held out their thin arms
To it, as though waiting
For a vanished April
To return to its crossed
Boughs. The son watched
Them. Let me go there, he said.

Easter is the wild assertion of God's so entering our suffering and pain that they become something shared—capable of transformation. Suffering isn't eliminated. We know that only too well. But the awesome mystery of God's suffering says something to us not only about our struggle, but also about who we are. Each of us matters. Such is the folly of God.

*The Very Rev. Alan Jones,
Dean, Grace Cathedral,
San Francisco*

GLORY

OUR SON David was killed in the war, but he and I met years later on a mountain in Wyoming. I could hardly bear the terrible beauty of rock and snow, water and cloud, laid out before me, and my heart said, "Dave, I wish we'd seen this together." Then he whispered, "Dad, you haven't seen anything yet." — Taddled from *Holy Cross Magazine*

THE LAST ENEMY

THE CONQUEST OF death is the final achievement of religion. No religion is worth its name unless it can prove itself more than a match for death; hence the need for valour at the heart of it. It is often said, by those who would domesticate religion to the service of man's temporal interests, that religion has to do exclusively with life. . . . It is true that religion has to do with "life," but the "life" in question is known to be death-ended. . . . And is not the life of society itself death-ended? They reckon ill who leave that out.

Christianity, now debased almost beyond recognition in secularized versions of it, came into the world as a death-conquering religion. It centred in the figure of a death conqueror, "declared to be the Son of God with power by the resurrection from the dead." Its power through the ages is derivative from that; like a tree severed from the roots its vitality declines the instant the connection is broken. Christianity will never revive until it rises to its original height; perhaps in a transfigured form. The last enemy it has to destroy is death.

L. P. Jack
in *Forward Day By Day*

THE ALTAR OF THE LADY CHAPEL IN ST. MARK'S, LOCUST STREET, PHILADELPHIA

ST. MARK'S LADY Chapel was given by Rodman Wanamaker as a memorial to his wife, Fernanda, whose tomb is in the crypt below. It was built between 1900 and 1902 by Cope and Stewardson and equipped with stained glass and furnishings by C.E. Kempe of London. The present jeweled silver and enamel altar and the jeweled silver retable executed by Barkentin & Krall of London were installed in 1909 and 1923 respectively. In addition the chapel also holds four silver sculptures, a vigil lamp, two chandeliers, a Corpus on the rood beam, and decorative work on communion rail, credence table and memorial plaque, all in silver by the same smiths and made in 1923.

The altar (7 feet long and 3.25 feet high) is based on medieval and early Renaissance metal frontals. Eight pillars divide the front into seven panels, and contain 18 figures approximately four inches high (making a total of 144 figures in all). The central panel is a

niche lined with blue enamel and occupied by a standing figure of the Virgin and Child; the three panels on either side are divided into upper and lower registers for a total of 12 scenes from the life of the Virgin. The retable is divided into three panels by four more pillars with twelve small figures each. The outer panels contain representations of the Resurrection and Ascension, and the wide one in the center shows the Pentecost. Figures of Saints Peter and Paul occupy the pinnacles over the outer panels, and the Agnus Dei in silver-gilt appears in the central one.

Mr. Wanamaker completed the Lady Chapel ensemble with rich communion plate and with vestments and frontals executed by the Sisters of Bethany and the Sisters of St. Margaret from designs by C.E. Kempe and Ninian Comper. The Lady Chapel at St. Mark's is in constant use for the Holy Communion, small weddings and funerals, and private prayer.

—Robert B. Ennis



MINISTRY

I WANT TO help you see that this parish in this place, and my parish many leagues and miles across the sea, share a common inheritance that still speaks to the Church today. When Dr. Edward Bouverie Pusey led the way in translating the Oxford Movement from the world of university life to the cities of this nation, and to the urban poor whom the industrial revolution had so desperately marginalized, he was ensuring that the Catholic Revival not only survive but that it prosper. The City of London has changed profoundly since the days when, in the midst of abject poverty, the tympanum of this church was inscribed with the words, "free forever to Christ's poor." And Times Square in New York, and the area now known by the somewhat gentrified name of Clinton-Chelsea, bear little resemblance to the slums of what in an earlier day was known to New Yorkers as Hell's Kitchen. When Father Brown, the founder of St. Mary's, announced his intention of building a parish in the theatrical district of Manhattan's poverty-stricken West Side, he was asked by his fellow Episcopalians who lived in the more affluent

parts of town, "Why would you do that? No one lives over there." To which he replied, "God's people are there," and so St. Mary's was born. A "free church," where anyone might worship. That was in 1868. And so we became the first, and probably the best known, of the great ritualistic parishes that proliferated in our larger cities during the last century. Our ministry, and the ministry of the order of nuns who for years maintained a convent on our premises, was as much as possible to the whole community in which we found ourselves. It still is. And where there were once sisters there is now a program of drug rehabilitation, and a treatment center for kids caught up in prostitution, and infected, many of them, with the HIV virus. With us as with you ministries have modified or have changed, but our Catholic life perseveres. It is from within the rhythm of daily worship in parishes like these that everything else proceeds. The Church is still there. The Gospel is proclaimed. God's people are fed.



*The Rector of the Church of St. Mary the Virgin, New York City,
in a sermon at St. Alban's,
Holborn, London*

WHEN THE WELL IS DRY

SOMETIMES WHEN A person has been through a long period of stress and has carried the burden of many anxieties he has overdrawn his supply of spiritual energy. After the strain is over he is empty and his spiritual well is dry.

Or another person may have lived in comfort and given little thought to the things he may need when the days are dark. When he comes to a crisis he, too, finds the well is dry.

Once in a while the reason is not obvious but is hidden in the body's chemistry or nervous system. Whatever the reason, the fact is this: the well is dry. When that happens, what can you do?

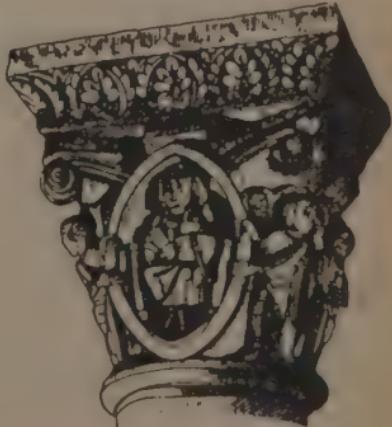
What you can do is learn to drop the things that you can do nothing about. If the time comes when you can't pray, don't try. If the time comes when you can't believe, don't try. If the time comes when you can't do what you have to do, don't try to do it. If you can't breast the waves, ride them. If you haven't the energy to swim, float. Slowly, the well will begin to fill from the bottom the way a wound heals from the bottom up.

Find a person whose well is not dry and talk to her or him. Go to

the psalms and the Gospels and read them whether you understand every word or not. Come to the Lord's Table and be fed. Do not stay away. The time will come, sooner than you think, when you will know what the psalmist meant when he wrote, "Who, going through the vale of misery, will use it for a well and the pools are filled with water."

When our energies recede and our vitality is inadequate to meet the needs of the day, help us, O Lord, to learn to sit still, to care and not to care, to do nothing; and then give us the will to rise up to do the things we have to do, and go to those who can fill our empty wells, even unto Christ Jesus whose well is never empty. Amen.

—Excerpted from a sermon by the
late Theodore Ferris, Rector of
Trinity Church, Boston



STRUCTURE AND SUBSTANCE

DR. SAMUEL JOHNSON once observed: Never be afraid to state the obvious. It is what most people have forgotten.

The present structure of the Episcopal Church is exactly backwards. The parishes exist to support the dioceses; the dioceses exist to support the General Convention and the Executive Council, which tell us what we must pay and dictate how it is spent. To question this structure, which did not exist in this form even thirty-five years ago, is to invite lectures on disloyalty and taunts of selfishness, isolationism, and incipient schism.

Where does the actual work of the Church take place? Where is her cure of souls particularly and personally embodied and incarnate? In the parish churches and local (provincial and parochial!) agencies. The dioceses exist to facilitate and sustain the parishes and missions. The diocese exists for the parish, not the other way round. And at the national level the General Convention and Executive Council should exist as a forum and a co-ordinator, not the oppressive and expensive bureaucracy it has become.

No one imagines that a reordering of structures will bring instant spiritual renewal of the Episcopal Church. But it might, and, in my mind will, remove some very formidable obstacles now preventing it.

The Rev. William H. Ralston, Jr.



LIFE

TWO THINGS ARE to us most precious, our life and our reputation. 'They go arm in arm,' saith the lawyer, and are of equal regard, both. Life is sweet: the cross cost Him his life. Honour is dear: shame bereft Him of His honour. In the race which, before us and for us, our Blessed Saviour ran, these two great blocks, death and disgrace, were in His way. Neither stayed Him. To testify His love, over both He passed. Put His shoulder under the cross and endured it, to the loss of His life. Set His foot upon shame and despised it, to the loss of His honour. Neither one nor other, life nor honour, held He dear, to do us good.

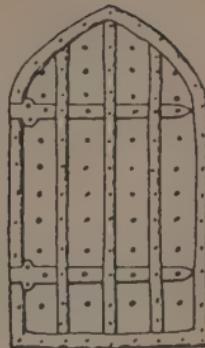
—*Lancelot Andrews,*
d. 1616
Bishop of Winchester

A GOOD INN

SAMUEL JOHNSON ONCE wrote, "There is nothing which has yet been contrived by man by which so much happiness is produced as by a good inn." I read those words some years ago on the menu of a small Connecticut inn. I'm not sure I would be quite as expansive as Dr. Johnson, but his point is well taken. There is something very comforting and comfortable about an inn which is managed with warmth and hospitality and where one feels that the welcome is unconditional.

It occurs to me that Dr. Johnson's words could equally apply to a church. It too is a way station for travelers—pilgrims, if you will, who are on their way home. Like a good inn, a church can be a place where people gather to share the triumphs and tragedies of life. One might even say that the church is also in the food business, for it offers sustenance to travelers and sends them back into the world refreshed. It also provides reliable directions to those who have lost their way in the sometimes confusing tangles of life.

My English teacher wife would probably caution me that metaphors should not be pushed too far, but there is another observa-



tion which can be made. The church-as-inn, in addition to offering sustenance and service, is also a place to celebrate the life and love of its Host. That is best done, it seems to me, when a church opens its doors to welcome all travelers, regardless of what they may or may not believe, and when a church decides quite consciously that there is always room at the table for one more.

There is a country church in England, I'm told, where carved into the reredos behind the altar are the words, "There are no strangers in this place because we are all the children of God." If we would live more fully into the reality of those words, I suspect we might find churches quickly filled with all kinds of people looking for a permanent room at the inn.

*The Very Rev. W. H. Taylor
Dean, Christ Church Cathedral,
Houston*

WHERE HAS ALL THE HUMOR GONE?

RECENTLY I WAS in the sacristy of my former parish in Atlanta where I had been invited to be guest preacher. After we vested, the interim rector, Roger Ard, walked up to the mirror to check that his vestments were correctly arranged. As he adjusted his stole to achieve symmetry, he said, "You know, in the vesting room of a Baptist church there is always a picture of Jesus on the wall. In the sacristy of every Roman Catholic church there is a picture of the Blessed Virgin Mary. But in the sacristy of every Episcopal church, there is always a full-length mirror." We both laughed. The humor was a nice touch.

Where has the humor gone in the Episcopal Church? The lead story in one of our national Church publications recently reported on a diocesan convention that voted down a resolution which would have affirmed that "Jesus is Lord." I grieve for that diocese. How painful it must be for Christians to gather, and then just trap each other in dilemmas. Has anger and mean spiritedness robbed us of our senses? Leaving aside for a moment the tragedy of

the delegates' action, I had to smile at the farce it created.

The whole Bible is filled with the humor and irony of what it means to be human. In Genesis, when Sarah is told that she will bear a child in her advanced age, she laughs. She names the child Isaac—laughter. The Bible has many wise words to say about foolishness. In I Corinthians 1:27 Paul tells us that "God chose what is foolish in the word to confound the wise." We are to be fools for Christ. Belief in Christ is considered foolish, a stumbling block, to those who do not believe. And in this season of Lent and its joyful culmination in Easter, we are reminded that the Resurrection mocks the certitude of death itself. What we most fear is conquered. If we truly believe what we as Christians say we believe, our faith gives us life abundantly—an abundant life marked by humor and joy.

So where has all the humor gone?



"Impersonal in what way, Jones, Mr. Henry M.?"

Jokes, parodies, limericks, and puns are all a part of the nature of any reflective and mature individual, institution, or culture. Humor is a welcome relief during tense moments—we've all been at a difficult meeting when a clever quip changed the atmosphere. Humor brings out the humanity and playfulness that is within us. Humor exaggerates the illogic, unreasonableness, or hypocrisy in life. A Carol Burnett, an Art Buchwald, or a Bill Cosby perform a wonderful role in our culture. They enable us to laugh not only at what is obviously absurd but also at that which is misguided, or overly solemn.

Above all, humor keeps us from making reality an absurdity. It keeps us from living a parody of our own idiosyncrasies. It rescues us from becoming cartoon characters.

—The Rector of
Trinity Church,
New York City



"I don't ask for much, but what I get should be of very good quality."

TOWARDS EASTER

AN EASTER FAITH which is true is always a faith which includes the wounds of Calvary. When Christ was raised from the dead, it did not mean that the Cross was left behind. Far from it. The risen Christ is always the Christ who was once crucified. Cross and Resurrection go together.

Christian imagery and Christian art have portrayed this through the centuries. We recall pictures of the Crucifixion which show the kingly triumph, the majestic peace already breaking through the scene of death. We recall pictures of the risen Jesus which show the marks of sacrifice never effaced, and carried into the risen glory. And the art and the imagery convey deep truth. We can never know the risen Jesus and never serve him unless we face the reality of the Cross.

We must still repent of the sins which wound him, as our sins always do. We must still find him in those who suffer as we go and serve him in them. Never can the notes of Calvary fade from the Church's songs of victory.

—Archbishop Ramsey

PRAYERS FOR THE EASTER SEASON

BASED ON THE Easter Story related in the Gospel of John, Chapter 20:

Now on the first day of the week Mary Magdalene came to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb. So she ran, and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, "They have taken the Lord out of the tomb, and we do not know where they have laid him."

vs. 1 & 2

O Father, how easily we jump to conclusions.

We do not stop to reflect on your activity among us. Open our minds to consider What You might be doing in our lives that our hope may be grounded in You.

The other disciple outran Peter and reached the tomb first; and stooping to look in, he saw the linen cloths lying there, but he did not go in.

vs. 4 & 5

O Father,
we are so often afraid of the unknown.

We hesitate to take that further step.

Give us courage to face the situations

where we might see your glory, in Jesus' name.

As yet, they did not know the scripture, that he must rise from the dead.

v. 9

O Father,

Give us a new desire to study the scriptures. Give us new understanding to perceive your truth, and let this truth lead us all our lives

in the way of Christ our Savior.

Mary Magdalene went and said to the disciples, "I have seen the Lord!"

v. 18



O Father, give us
grace to share the good
news,
and words to tell our experience of Jesus.

May we never keep quiet for fear
that others will not believe us or think we are strange.
Mary told what she knew:
May we do the same—for Jesus' sake.

Jesus said to her, "Mary." She turned and said to him in Hebrew "Rabboni!" (which means Teacher.)

v. 16

O Father,
You know us all by name.
You have promised to turn our weeping into joy.
May we always know your care for us
in the presence of our risen Lord and Teacher.

Jesus said to them again, "Peace be with you. As the Father has sent me, even so I send you."

v. 21

O Father, make us aware that we are 'sent people'.
Never let us think of Jesus' peace
as a balm just for our own souls.
Help us remember our mission to carry that peace into all our life's situations,



and to share that peace with all whom we meet,
for Jesus' sake.

"Unless I see in his hands the print of the nails, and place my finger in the mark of the nails, and place my hand in his side, I will not believe."

v. 25

O Father,
help us to believe in order that we may understand.
Never let the smallness of our minds
keep us from the greatness of your truth.
So may our doubts and fears be overcome.
in the wonder of knowing our Lord and our God.

—The Most Rev. Reginald Hollis
Anglican Fellowship of Prayer

HOW IS YOUR SUNDAY SCHOOL?

CHRISTIE DAVIES OFFERS a fascinating historical survey of crime and disorder in Great Britain. The first half of the 19th century was marked by high levels of public drunkenness, theft, violence and illegitimacy, all of which dropped to remarkably low levels in the late 19th and early 20th centuries.

What changed an entire nation's national character? Attendance at Sunday schools rose steadily throughout the latter half of the 19th century. In 1888, 75 percent of children in England and Wales attended religious schools. When attendance fell off in the 20th century, crime, dishonesty, illegitimacy and disorder increased dramatically.

Our great-grandparents understood that you cannot expect virtue if you don't teach it. They didn't attempt to instill self-esteem, they instilled fortitude and self control. —Mona Charen

"Having children is like having a bowling alley installed in your brain."

—Martin Mull in *Synthesis*

THE CHURCH ON THE COUCH

THIS PAST YEAR I attended three clergy conferences on distinctly different topics, but the participants' responses to the presentations as well as the coffee break and after hour conversations were always the same: psychoanalyzing the parish.

For the past thirty years clergy have been so drawn to a therapeutic model of priesthood that many have lost the ability to speak in anything other than psychological categories.

Sin, obedience, and righteousness have been replaced by dysfunctional, co-dependent and passive-aggressive assessments. Parish decline is attributed to the controlling, addictive and sick behavior of parishioners, while a patronizing "I'm O.K. you're dysfunctional" attitude has become the most popular rationalization for church decline and clergy failure in recent years.

There may be another reason however, that parishes are less than they can be. The church cannot substitute a therapist for a pastor and replace theology with psychology without serious consequences to what it means to be a community of faith.

When the priest is therapist and the congregation is patient, the focus is always upon what's wrong. Even celebrations of what's right have a tentative and suspicious air about them as though the family's crazy uncle is about to step out of the closet and create a scene.

When the identity of the priest is that of a therapist, there is an investment in illness that the practitioner is not going to give up easily. Nothing less than the purpose and identity of the clergy-therapist is at stake for those who have let the behavioral sciences define their role.

A wise old bishop used to tell young clergy every chance he had, "Don't forget your collar! Don't forget your collar!"

He would explain that while we were part-time social workers,

part-time therapists, part-time community organizers, we were full time priests and our identity is not found in nor bounded by secular categories or institutions but by the Church of Jesus Christ. "Don't sell your holy birthright for mess of secular pottage," was his final charge.

The sacrament of ordination is not just another professional achievement to hang on our walls but a calling from God to lead people into holiness.

Insights from behavioral sciences are important and helpful, but the human psyche is not the same as the human soul; family systems are not the same thing as the body of Christ, and people in the pews are not the same thing as patients on a couch.

*The Rev. David L. James
in The Anglican*



A GIFT OF BEAUTY

THE TOWN OF Carmel, California, is a jewel set on the edge of the Pacific Ocean. Driving past storybook cottages, past the ancient Mission San Carlos de Borromeo, past Clint Eastwood's Mission Ranch, across scenic Highway 1, you enter Carmel Valley, a lush, beautiful stretch of land in the foothills of the Santa Lucia Mountains. The road which bisects the valley leads you past world-class resorts and golf courses, past small ranches, homes, estates, even a small shopping center.

But imagine Carmel Valley without the rush of cars criss-crossing—without houses and ranches and stores—with nothing but beautiful hills and trees, flowers and brush, the whole divided by a murmuring river.

In a small church nestled beside the Carmel River, you can see it all. The pristine beauty of the valley is captured forever in the kneelers at the foot of the communion rail in St. Dustan's Church in Carmel Valley. The hills and trees and river are pictured in needlepoint which was lovingly and carefully executed by a group of parishioners who called themselves the Woolgatherers, a whimsical name for the Needlework Guild.

Mrs. Elizabeth Nowell suggested kneelers which would replicate the beloved valley. She and her family would provide this gift as a memorial to her husband, Nelson T. Nowell. And so it started.

The kneelers not only display the beauty of the valley, but of all it contains—quail, deer, rabbits, poppies, even the river. The seasons of the year are represented by



the background colors; the hills, trees and plants range from the lacy green of spring to the glowing autumnal and winter shades of brown, all in the lovely muted colors of a misty afternoon.

When completed, each kneeler was reverently placed at the altar rail, the panorama of the valley unfolding as each finished piece was positioned so that the end result was the flow of the valley materializing before your eyes.

The Rev. Craig Lister, Rector, points out that "Every visit to this altar brings remembrance of the valley in its natural state and reminds us of the beauty which still surrounds us on every side."

The nineteen women who spent so many hours working on their beloved project have left an enduring gift to be cherished and enjoyed by generations to come.

—Sue Kniss

"THE STORY"

ONE OF THE expectations in the latest version of group process is to "tell our stories." This usually involves revealing the insights of our personal therapy rather than a witness to religious conviction. I would suggest it is not our stories—but the "old, old story" that needs to be told. The revelation of God in Scripture, our history as a people of God, combined with a heart and mind-appropriation of the Faith are the ingredients necessary for a stable witness. Soldiers of Christ armed with consciences informed by the revelation of Scripture, interpreted and understood through the struggles of history, and guided by the Holy Spirit will most certainly say with St. Paul, "For we preach not ourselves, but Christ Jesus the Lord" (II Corinthians 4:5).

—A Colorado priest



DID YOU KNOW? ST. AUGUSTINE'S LIBRARY

MANY PEOPLE IN the Anglican Communion will remember St. Augustine's College, Canterbury, the first college of the Anglican Communion. Although the College was closed in 1967, the Library was not dispersed and is now housed at Pusey House, Oxford, England.

The St. Augustine's Library at Pusey House is available as a valuable resource for research and study for all appropriate members of the Anglican Communion. It has strong Biblical and Theological sections (including classical Anglican theology). Naturally it is strong on missiology and on aspects of the history of the Anglican Communion. The Library of Pusey House is a major theological resource; it is especially strong on its holdings on patristics, on the Tractarians and 19th century English Church history more generally, and on liturgy. St. Augustine's Library and the Library of Pusey House together form an invaluable collection for theological and historical reading and research. It is an additional resource for research students.



Applications to use the Library should be addressed in the first instance to The Custodian of the Library of Pusey House. Bursaries might be made available for study in the Library from: St. Augustine's Foundation, 8 The Precincts, Canterbury, Kent, CT1 2EE, England. Those wishing to study in the Library are asked to provide a reference from some academic source or a commendation from their bishop.

—via *Compassrose/ Anglican World*

GREATNESS

DO YOU WISH to be great? Then begin by being. Do you desire to construct a vast and lofty fabric? Think first about the foundations of humility. The higher your structure is to be, the deeper must be its foundations.

—St. Augustine

RELATIONS, NEIGHBORS, FRIENDS: A NATURAL VIEW

{I}

I pray for the relations with whom I have been encumbered. Thou knowest that they are a pretty rum lot. I should hardly have chosen a single one of them. Help me to find some good in them, however difficult a job that may be. Don't let me see too much of any of them. Let the occasional duty visits be brief and bearable. Thou understandest that I have no time to write to them, but let the expensive and unavoidable Christmas Card express my sincere good wishes.

{II}

Lord, what selfish, thoughtless, jealous, difficult and presumptuous people most of my neighbours are. May I be rewarded for my patience with them, by finding that they are all of use to me.

May I always have someone I can help, for the sake of my self-esteem.

{III}

I thank Thee for my friends, so sweet and kind, so much wiser and stronger than I. I don't deserve a single one of them. Make

me a doormat for their feet, a willing target for their wit, a sponge for their good advice, a trumpet for their interesting deeds. They must think a great deal of me, or they would not be so determined to rule my life for me. Make me humble and grateful.

—from *He Sent Leanness: A Book of Prayers for the Natural Man*, by David Head



CHURCH GROWTH

AS LONG AS Catholics marry Methodists, we'll have lots of Episcopalians.

—Roy Baines, Jr.

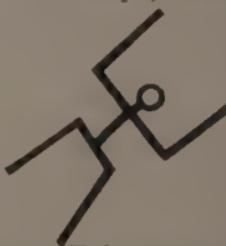
CELEBRATING THE EASTER MYSTERY: TRADITIONS AND CUSTOMS FROM AROUND

EASTER IS CHRISTIANITY'S greatest feast day. "Christ is risen" is proclaimed from every parish gathering. Church bells ring out high and clear. Even nature adorns herself with greenery and sweet blossoms. The songs of the birds return after months of silent hibernation and the warm breezes proclaim the end of the cold darkness of winter and the coming of spring—the season the Anglo-Saxons called *lecten*, from which our word Lent has come down to us.

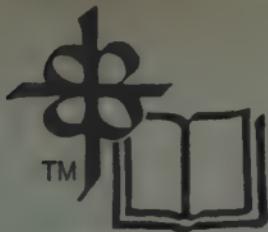
Religious joy and exaltation have found renewed life in Eastern Europe. In Poland, Lithuania, Russia and Ukraine, church bells peal from early Easter morning until dusk. Ukrainian Christians greet each other by exclaiming, *Christos voskres. Vo istino voskeres!* Christ is risen. Christ is risen, indeed. It may be said that with the new birth of freedom in Eastern Europe, many lands long suppressed have been given a resurrection of their own.

Curiously, our word *Easter* hails from an ancient Norse name for

the sun's vernal equinox March 20 (when the equator is closest to the sun and the day is as long as the night). St. Bede the Venerable, (c. 735) wrote how this symbolism was adapted to the spiritual meaning of Easter. Bede commented that the ancient Norsemen and Anglo-Saxons celebrated the longer daylight hours with the dawn of spring and the return of sunny days. "Thus," Bede wrote, "the new light and life of the Risen Lord invigorates our bleak and empty souls."



The letter E from our own alphabet contains an Easter dimension. The ancient Semetic people of the Near East created the letter 4,000 years ago in the form of a leaping person, which symbolized exaltation. Pronounced *Hallel*, it is the root of the joyful word "hal-lujah."



THE ANGLICAN BOOKSTORE

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Item E145 (hardcover, 238 pp, two-color text) \$22, postpaid

Augustine Today, Richard John Neuhaus. Contains essays by William S. Johnson, Ernest L. Fortin, Robert J. O'Connell, SJ, and Eugene TeSelle, as well as "The Story of an Encounter" by John R. Muether. A book of the *Encounter Series*, arising out of conferences sponsored by the Center on Religion and Society in New York City.
Item E128 (softcover, 158 pp) \$12, postpaid



The Book of Daily Prayer, Robert Webber. A practical, convenient guide to daily prayer, this devotional book will enhance the spiritual journey of Christian believers, and will help them maintain a strong, consistent prayer life year-round. Organized around the Church year.
Item E146 (softcover, 532 pp) \$24, postpaid



The Culture of Interpretation: Christian Faith and the Postmodern World, Roger Lundin. Offers a broad-ranging account of contemporary American *culture*, the complex network of symbols, practices, and beliefs at the heart of our society. Writing from a Christian perspective, the author explores the historical background of some of our "postmodern" culture's central beliefs, and examines the crucial ethical and theological implications of those beliefs.

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 **The First Easter** (dissolved animation). The stories include *The First Easter*, *Good News for Everyone*, *Paul at Damascus*, *Paul and Friends*, *Paul the Prisoner*. A selection of the Oxford Vision Children's Video Bible Series.
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 **The Furniture of Heaven & Other Parables for Pilgrims**, Mike Mason, illustrated by Joe DeVelasco. The storyteller beckons us to journey with him through space and time into the lives of a cabinetmaker, an Indian princess, a grandfather and his grandson, a dragon-slayer, and a scarecrow. And that's not all - you will meet Jacob the chipmunk who drives Noah

crazy on the ark, little Jessica who believes in talking trees, and Herbert George, the crazy time-machine inventor who careens from one century to

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 **First Peter: Holy Living in a Hostile World**, Stuart Briscoe. The Apostle Peter knew what it was like to live in a hostile society. He struggled, as we do, to maintain moral standards, to live with integrity in a world of hypocrisy, to give unreservedly in a "me first" culture, to nourish relationships, and to cope during suffering and loss. In a humorous and provocative style, the author digs into St Peter's first epistle, giving us practical clues on how to find joy and peace in the midst of crisis.

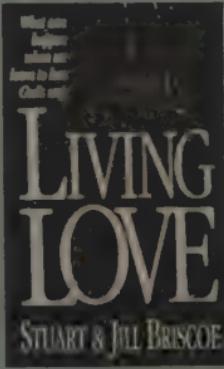
Item H59 (softcover, 203 pp) \$9, postpaid

 **In Fullness of Time: A Historian Looks at Christmas, Easter and the Early Church**, Paul L. Maier. Three richly illustrated Maier classics introduce the key historical events of the New Testament. A handsome gift edition, ideal for Easter or Confirmation giving. Includes *First Christmas* (the EPISCOPAL BOOK CLUB'S winter 1971 selection), *First Easter*, and *First Christians* (EBC, summer '76).

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 **Living Love**, Stuart and Jill Briscoe. "Love the Lord your God with all your heart ... and love your neighbor as yourself." When Jesus gave His disciples these instructions, was He asking the impossible? What is true love - by God's definition - and how does it think and act? Explores the many qualities of *agape* love, as well as its impact when we allow it to shape our lives. Item H58 (softcover, 184 pp) \$10, postpaid



 **Mysterium Paschale**, Hans Urs von Balthasar, introduction by Aidan Nichols, OP. A classical theological overview of the saving events of Good Friday, Holy Saturday, and Easter Day. Item E136 (softcover, 309 pp) \$24, postpaid

 **Prayers for the Breaking of Bread: Meditations on the Collects of the Church Year**, Herbert O'Driscoll. Holy Communion is the height of worship for Christian believers, and the collects have been written and compiled to help them prepare for this sacrament. The author, sometime Warden of the College of Preachers, and Dean of Christ Church Cathedral, Vancouver - and most recently Rector of Christ

Church, Calgary - presents all the collects of the church year and offers a brief meditation on each. Item C42 (softcover, 185 pp) \$10, postpaid

HERBERT O'DRISCOLL



 **Robert Nathaniel's Tree**, Ra Ra Sartwell Schlitt, illustrated by Camilla Brunschwyler Armstrong. A toddler deals with the loss of his infant brother. This gentle explanation of death conveys a sense of hope and peace. Item L1 (large format, hardcover, 36 pp) \$14, postpaid



 **Sebgugugu the Glutton: A Bantu Tale from Rwanda**, retold by Verna Aardema, illustrated by Nancy Clouse. Sebgugugu is a poor man who lives in a hut with his wife Unanana and their two children. All they own is one cow, and Sebgugugu wants much, much more. He begs Imana, the Lord of Rwanda, to help his family. Imana provides the family with an abundance of delicious food,

but it is not enough for this greedy man. He asks for more and more – until Imana's patience wears thin. A good read-aloud book with humorous sound effects and lively cut-paper collages that vividly portray the African landscape, and bring the story to life.

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Unveiled: Nuns Talking,
Mary Loudon. Despite its titillating suggestiveness, the title of this gentle and engaging book is still descriptively accurate: This book is indeed nuns talking, without either apparent self or ecclesial restraints about their own lives and vocations. Ten women drawn from both the Anglican and Roman traditions, some enclosed and others apostolic or sisters, all constant to their professions. The intimacy which so pervades this book elicits faith, not to mention respectful affections and benediction.

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The Voice of Resurrection: Liturgical Music for Holy Week and Easter, the Society of St John the Evangelist. Illustrates how beautiful and poignant the season can be with the addition of music in the liturgy.

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What Was God Doing on the Cross?, Alister E. McGrath. An

organization that adopted the hangman's noose for its logo would seem to have taken leave of its senses. Yet such a symbol is universally recognized as the logo of Christianity.

Why? McGrath shows us in an engaging, popular style why the Cross is ultimately a symbol, not of suffering and death, but of hope and new life.

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Working the Angles: The Shape of Pastoral Integrity, Eugene H. Peterson. A provocative call for pastors to abandon their preoccupation with image and standing, administration, success, and economic viability, and to return to the three basic acts critical to the pastoral ministry: praying, reading Scripture, and giving spiritual direction.

Item E60 (softcover, 142 pp) \$13, postpaid



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Crafted with care by loving hands, the Easter egg is credited to be Ukrainian in origin. Brilliant and intricate designs often adorn the eggs and each decorated symbol has a particular meaning. Days prior to Easter, families and friends decorate and ready their eggs for Resurrection Sunday.

The cross appears in many varieties on the eggs, yet the eight-pointed star-cross has special significance for Ukrainians. Prior to the arrival of Christianity, the eight-pointed star was the symbol of a sun god.



A stalk of finest wheat is another design of Ukrainian importance, as their land is bounteous and known as Europe's bread basket. In the language of symbols, the wheat also recalls Christ's feeding the hungry people and his pledge, "I am the bread of life."

Decorative egg symbols differ slightly throughout Eastern Europe. In the Carpathian Mountains, which border into Slovakia, Poland, Ukraine, Romania and Bylo Russ, it is a common

practice to paint indigenous animals, birds and flowers on the eggs.

Special breads are an Easter tradition. Consider the hot cross buns. One account of this symbol of the season is of an English monk giving sweet bread to the poor on Good Friday. Christians in Arabia bake honey tarts, while in Czechoslovakia, people eat *babovka*, a rich coffee bread.

Even the common pretzel has a culinary Easter connection. In the fifth century, monks from the papal bakery thought that an inverted pretzel looked like a person's folded arms in prayer—our word pretzel comes from the word *pracelli* meaning "arms." The monks gave the snack to youngsters to remind them to pray more during Holy Week. On Palm Sunday, Austrians still hang small pretzels on palm branches.



—Thomas Rashid
in *The Episcopal Times*
The Diocese of Massachusetts
Illustrations by Gerard P. Rooney

ROGATION SUNDAY & THE FLOWERING OF THE CROSS

AT ST. MARK'S we celebrate Rogation Day and invite the children of the parish to bring flowers to decorate a cross set up for this occasion. There are good and historic reasons for this celebration.

In Western Christendom certain days were set aside in the early summer for intercession especially for the harvest. These celebrations replaced the pagan processions through the grain fields called "Robiglia." The "Major Rogation" was originally on April 25th, now, coincidentally, the date of the Feast of St. Mark (although there is no connection of the two celebrations). Later rogation days were the Monday, Tuesday, and Wednesday before Ascension Day, hence our selection of the Sunday before Ascension Day for our celebration.

Rogation days are obviously related to a more agrarian community where agriculture and the successful harvesting of grains and vegetables was of critical economic importance. Yet it is perhaps even more imperative that we suburbanites "stop" on occa-

sion, especially in springtime, to "smell the flowers," and to give thanks for something that is very important to all of us—food. We give thanks for those who, in concert with God's creation and grace, produce the grains, vegetables, and fruits which are a main staple of a healthy diet. We pray for good harvests and the distribution of food to all the peoples of the world, especially in those torn by war, strife, and famine.

We begin our celebration with two hymns: "We plow the fields and scatter the good seed on the land;" and, "All things bright and beautiful, all creatures great and small." These hymns are indeed prayers, prayers of thanksgiving and petition to a God who wants to give us and to give everyone through us the abundance of a mighty harvest, a harvest of abundant life.

*The Rev. Michael Jupin,
St. Mark's Church,
Columbus, Ohio*



EASTER FAITH

POSITIONING

AN EASTER FAITH which is true is always a faith which includes the wounds of Calvary. When Christ was raised from the dead, it did not mean that the Cross was left behind. Far from it. The risen Christ is always the Christ who was once crucified. Cross and Resurrection go together. Christian imagery and Christian art have portrayed this through the centuries. We recall pictures of the Crucifixion which show the kingly triumph, the majestic peace already breaking through the scene of death. We recall pictures of the risen Jesus which show the marks of sacrifice never effaced, and carried into the risen glory. And the art and the imagery convey deep truth. We can never know the risen Jesus and never serve him unless we face the reality of the Cross.

We must still repent of the sins which wound him, as our sins always do.

We must still find him in those who suffer as we go and serve him in them.

Never can the notes of Calvary fade from the Church's songs of victory.

—Archbishop Ramsey

ONLY WITH THE arrival in October 1843 of the Rev. Francis H. Cuming did St. Mark's become firmly established. As this was his seventh pioneer parish, Cuming offered St. Mark's plenty of experience at church planting. He also was familiar with the sorts of Yankees that had settled Grand Rapids and knew how to position an Episcopal church among them. Cuming had been pastor in Rochester, the citadel of upstate New York during its 1820s boom, and there, through his family connections with the town's founder, had made his church the home of the business elite. The congregation also had resisted the tides of evangelical revivalism that swept the area. Similarly in Grand Rapids, where revivals caught up the Methodists, Congregationalists, and Dutch Reformed in the early 1840s, St. Mark's offered a clear alternative: a set, dignified liturgy already 300 years old; an atmosphere of calm elegance; and a reluctance to pry too closely into members' beliefs and behavior so long as these met the forms of respectability and tradition.

—Gathered at the River

A CHRISTIAN'S VOCABULARY FROM A TO X



L

Lutherans: All Germans.

M

Magnetism: The best of preachers have it.

Magnificent: Adjective reserved for cathedrals. Parish churches may cost as much to build, but never are.

Masterpiece: "Praying Hands."

Maudlin: Unknown in religious painting or writing. Especially unknown in Christian films.

Menace: You name it.

Methodists: All are middle class, temperate, and given to worry about which ministers will be moved at the next Conference.

Millennium: A thousand years of peace that theologians like to fight about.

Mitebox: The most moving ceremony of the church year is the children's Mitebox Presentation.

N

Nickname: "Born-againer."

Nominal (Christian): The supreme insult.

Nonconformist: Stands to pray.

Nonentity: Nonexistent in Christian circles, since every person is invariably considered just as important as the Archbishop of Canterbury.

Nowadays: Sin has never been so rampant as.

Nourish: Always followed by "the soul."

O

Offertory: In Low Church circles refers to "The Lord's Prayer" sung with a high "A" by the bravest soprano available.

Outlandish: Any modern church architecture.



Offertory

P

Pacifist: Someone who takes the Sermon on the Mount literally.

Portal: The heavenly word for "door."



Portal

Presbyterians: Once were a dignified people, but now hold services in jazz.

Profound: Preacher who makes up original clichés.

Prophecy: To set everyone straight say: "It doesn't mean foretelling; it only means forthtelling." Every preacher who tells his congregation off is really a prophet.

DOCTRINE

"I WOULD ASK THE clergy to believe that we laymen are more interested in orthodoxy and less interested in liturgiology as such than they can easily imagine . . . What we laymen fear is that the deepest doctrinal issues should be tacitly and implicitly settled by what seem to be merely changes in liturgy. A man who is wondering whether the fare set before him is food or poison is not reassured by being told that the course is now restored to its traditional place in the menu, or that the tureen is of the Sarum pattern. We laymen are ignorant and timid. Our lives are ever in our hands, the avenger of blood is on our heels and of each of us his soul may this night be required. Can you blame us if the reduction of grave doctrinal issues to merely liturgical issues fills us with something like terror?"

—C. S. Lewis
via Prayer Book Society of Canada

Alexander, Caesar, Charlemagne, and I founded great empires, but upon what did the creation of our genius depend? Upon force. Jesus alone founded His empire on love, and to this day millions would die for Him. —Napoleon, while in exile on St. Helena

"FAITH"

FOR MANY PEOPLE, talk about the "gift of faith" is more troublesome than comforting. We wonder whether our faith is strong enough or whether we really believe in sufficient depth or with sufficient commitment to be saved. We often see faith as something we need "to do." Even in those moments in which we understand faith to be a gift of God, we fear that God must have missed us because real faith could not be fraught with all the doubts and concerns which plague us.

Fortunately, our salvation depends primarily not on our own faith but on the *faith of Jesus*. The root meaning of the Greek word we translate as "faith" is trust. In this sense, to have faith in God is to trust God. It was Jesus who trusted God to the point of giving up his own life on the cross. Jesus was the one who had absolute trust in God. It was because of the absolute trust of Jesus in God that you and I are reconciled to God. As Paul tells us in the Letters to the Romans (3:22 & 26), Galatians (2:16 & 20) and Phillipians (3:9), we are saved through the *faith of Jesus*.

The foundational "gift of faith," through which we are saved, is

the gift of God to us of the *faith of Jesus*. It was Jesus' trust in God that enabled him to live his life and to meet his end at one with God. Our faith is rooted in the *faith of Jesus*. We are at one with God through the *faith of Jesus*.

—The Rev. Thomas M. Thomsen

St. Barnabas' Church,
Warwick, Rhode Island

REMEMBERING THE SABBATH DAY

"**T**HERE REMAINS TO the church only one unique and peculiar responsibility: the conduct of public worship. If the church does nothing other than to keep open a house, symbolic of the homeland of the soul, where in season and out women and men come to reenact the memory and vision of who they are, it will have rendered society and each of us a service of unmeasurable value. So long as the church bids men and women to participate in the liturgies of the Christian faith community it need not question its place, mission or influence in the world. If it loses faith or is careless in its rituals it need not look to its avocations to save it."

—The Rev. John Westerhoff

GRACE IN THE WILDERNESS

T'S ALL FAMILIAR stuff—and that's why we shouldn't miss it. It starts out with a political triumph which isn't a solution to anything. Then disappointed people get angry and vengeful because nothing seems to be happening. There's a farewell meal whose symbolism shocks those present. One of the inner circle arranges a betrayal and an arrest. There's police brutality, whispered conferences, and manipulation of the legal system. The court hearing provides an excuse for doing what has already been decided—execution of the trouble-maker. The point is not justice, but terror, so the execution is made as public, painful, and degrading as possible. There's a hasty funeral. Only at the very end, when everyone has given up hope, is there a glad surprise—Easter. Easter isn't about springtime and bunnies. It's about the redemption of our lives. Miss Holy Week, and you may miss the point.

—All Saints' Church
River Ridge, Louisiana

OUTREACH

DAVID E. SUMNER reports that when you call one Episcopal parish in a major eastern city, you get the following message:

"Good afternoon. Thank you for calling St. ____ Episcopal Church.

"If you know the extension you wish to reach, touchtone callers may enter it now.

"For operator assistance, press 0.

"For a directory of priests and church offices, press 411 now.

"For a directory of other offices, press 556 now.

"For a recorded schedule of church services, press 555 now or hold for operator assistance.

"To leave a message on voice mail, press 333 now and then the extension number.

"Please wait during the silence."

Sumner suggests that this is a good time for silent prayer—that someone will answer the phone. A recent survey found that 45% of callers gave up, out of frustration, trying to reach someone on voice mail.

The Joyful Noiseletter



RISEN, ASCENDED GLORIFIED

THE DISCIPLES WENT back to Jerusalem from the place near Bethany where Jesus ascended into heaven, with great joy, Luke tells us in his Gospel (24.45–end). One might well be surprised at this; would you not expect sorrow rather than joy at a time of departure and separation? It is Luke, and only Luke of all the New Testament writers, who has an account of the ascension into heaven as a separate act of God on a particular day (Acts 1.3); and there is nothing either in his Gospel or in Acts to suggest that Jesus is present with disciples between that day and the time when he will come again as the judge of the world. The Spirit is given to take the place of Jesus. So why does Luke say that there was joy at the departure of Jesus?

The way Luke saw it was like this: the ascension was the final evidence that Jesus had been right all along, in everything he had said and done. The resurrection and the ascension were ways in which God endorsed what Jesus had said. He had preached repentance and promised forgiveness and justification to those who confessed their sins; he had eaten

and drunk with tax-collectors and sinners; and he had been put to death for it. Who was right, those who put him to death, or he and his followers who would continue to preach repentance for the forgiveness of sins, in his name (that is, on his authority) to all nations? God's exaltation of Jesus to his right hand was the seal of God's approval of him; that was why Luke made so much of it. When the apostles preached Jesus and the resurrection, they were preaching forgiveness for those who repented and were baptised, on the authority of Jesus.

The joy of the disciples after the ascension is therefore the joy of those who now know that God has forgiven them and accepted them, as Jesus said he would. Christianity according to Luke is God-centred. It is expressed in praise of God. Hence Luke's last words in his Gospel, which match the beginning of the book: They were continually in the Temple praising God.

It is important to recognise the differences between the writers of the New Testament. They show that there are more ways than one of understanding Christianity. There are the differences between the four evangelists, and between them and Paul, John of the Revelation, the writer of Hebrews, and



Dürer,
Noli Me Tangere

so on. We are different from one another, and our way of believing will be different from that of others. It has always been so; God must love differences. It would be a mistake to iron them out.

These differences, however, do not divide us from one another. Luke, like Paul, John and the others, believed that joy was an essential mark of a believer. Its absence would be a sign that something had gone wrong.

—John Fenton
in Church Times

THE CHURCH IN WALES

WALES IS A craggy green land of some 8,006 square miles to the west of England. It has a population of 2,857,000 of which some 14% are active Christian Churchpeople. The Anglican Church is the largest with an average Sunday attendance of about 120,000. Six dioceses, 761 clerics and about 1,400 churches constitute The Church in Wales. There is a theological college located in Cardiff.

The Church was disestablished in 1920 when it became a separate Province and the first Archbishop was enthroned in June of that year. The provincial synod comprises bishops, clerics and laity and is called the Governing Body: the property and investments are held for the Church by a separate Representative Body. Matters of Doctrine, Liturgy and Ministry are concerns in the first instance of the Bench of Bishops. There is a Board of Mission to serve the Church at large.

The Province is committed to Wales as a nation with its own culture and identity. It is a bilingual body. *Y Llan* and the Welsh Churchman are magazines published in the Province.

—Compasrose

MY TEACHER

"I CAN PICTURE one teacher there—I can't recall her name. She was short and spare, and I remember her eager jutting chin. Quite unexpectedly one day, she suddenly launched forth on a speech on life and religion. 'All of you,' she said, 'every one of you—will pass through a time when you will face despair. If you never face despair, you will never have faced life, or become a Christian, or known a Christian life. To be a Christian you must face and accept the life that Christ faced and lived; you must enjoy things as He enjoyed things; be as happy as He was at the marriage at Cana, know the peace and happiness that it means to be in harmony with God and with God's will. But you must also know, as He did, what it means to be alone in the Garden of Gethsemane, to feel that all your friends have forsaken you, that those you love and trust have turned away from you, and that God himself has forsaken you. Hold on then to the belief that that is not the end. If you love, you will suffer, and if you do not love, you do not know the meaning of a Christian life.' She then returned to the lesson with her

usual vigor, but it is odd that those few words, more than any sermon I have ever heard, remained with me, and years later they were to come back to me and give me hope at a time when despair had me in its grip. She was a dynamic figure, and also, I think, a fine teacher; I wish I could have been taught by her longer."

—Agatha Christie
"Church Educator"



BECKET, THOMAS à

HOW THAT "à" got between the proper English names of the famous murdered archbishop of Canterbury is something of a mystery. He was born in England, son of Gilbert Becket; and there appears to be no contemporary authority whatsoever for referring to him other than as Thomas Becket. But somehow—possibly because his parents' origins were French—that little letter got stuck into his name, as if he were not himself as English as—well, as the archbishop of Canterbury.

T.S. Eliot knew better. In *Murder in the Cathedral* the name is properly given: Thomas Becket.

GOD, OUR MONEY, AND A CONFESSON: "I WAS WRONG!"

FRED CRADDOCK, ONE of the great preachers in America, and Homiletics Professor at Candler School of Theology in Atlanta, tells this personal and wonderful story:

"When I was growing up in North Tennessee my father did not go to church. He was at home fussing about lunch being late on Sunday. Once in a while the pastor would come and try to talk to him, but he was kind of rough on the minister. He would say, 'I know what you fellows want down there at the church. You want another name and another pledge. Right? Isn't that the business you're in? Another name and another pledge.' It embarrassed my mother. She would stay in the kitchen and cry.

Once in a while they would have a guest evangelist, and he would come with the pastor and the pastor would say, 'Here is a toughy, go visit him!' My father would always say something like, 'You don't care about me. You want another member—another pledge. That is how the churches operate. You don't care about me.' He said it, I guess a thousand times.

One time he didn't say it. It was in the Veteran's Hospital. I rushed across the country to see him. He was down to seventy-four pounds. They had

taken out his throat, but they said it was too late. All the radium stuff had just burned him to pieces. They put in a tube so he could breathe, but he couldn't speak.

I looked around the room. In the windows, on the tables . . . flowers . . . even that table that they swing out over your bed to put food on had flowers on it. He couldn't eat. I looked at the little cards sprinkled in all the flowers—from the Men's Bible Class, Women's Fellowship, Youth Fellowship, Pastor, others at the church everyone of them, the flowers and the deep stacks of cards beside the flowers from persons and groups within that church. He saw me look at those cards. He took a pencil and wrote on the side of a kleenex box a line from Hamlet; 'In this harsh world, draw your breath in pain, to tell my story.' I asked, 'What is your story, Dad?' And he wrote a confession: 'I was wrong!'"

God has left many calling cards and flowers for you and me.

—The Rev. Harry Pritchett
via Calvary Church, Memphis
All Saints' Church, Atlanta



COMPASSION

THE LOSS OF a child, spouse or any loved one is one of life's cruelest blows. The widow of Nain was twice desolate. She lost her husband, and then she mourned the death of her only son. Jesus, when He saw her, was moved by her grief and had compassion for her.

We, like Jesus, encounter those who are experiencing great pain from the death of a loved one. We are sometimes tempted to turn away or separate ourselves from them because we don't know how to respond; we feel inadequate—unable to "fix" things like Jesus did when He brought the widow's son back to life.

There are some practical, helpful things that can be done for a person or family experiencing the death of a loved one, including the following:

- Go to the home and take: a lined writing tablet, pencils, paper clips, scotch tape and rubber bands. Start lists for food, flowers, phone calls, letters and cards, visitors, etc.

- Organize volunteers to take two- to four-hour shifts answering the door and the telephone.

- See that coffee, tea, water and soft drinks are available, and arrange for plenty of cups, glasses and ice.

- Schedule persons offering food to bring meals on consecutive days.
- Suggest people bring food that can be frozen.
- Help keep the dishes washed, dried and put away.
- Schedule volunteers to return all the dishes and containers to the owners.
- See that the bathrooms are kept fresh and wastebaskets and garbage pails emptied.
- Assign jobs as volunteers arrive or call.
- Help arrange for housing for out-of-town friends and relatives.
- Help with transportation for out-of-town relatives.
- Arrange for a babysitter if needed.
- Arrange for at least one person to stay at the residence during the funeral.
- Make sure someone remains in the home overnight for at least a week.
- Provide a roll of stamps and a box or two of note cards.
- Volunteer to address envelopes so the bereaved can use the time to write notes.

Most of all, be there for them when they need you. The simple ministry of presence can be a powerful thing.

—*The Rev. Audrey Burdett
in Cathedral Times, Atlanta*

RECORD CHALLENGE

ALMOST ONE-HALF of the 41 congregations in the 130-year old Diocese of Hawaii were launched during the 25-year episcopate (1944-1969) of the late Rt. Rev. Harry S. Kennedy. Twenty missions were formed in that era. Two failed to survive. Bishop Kennedy was given the additional assignment by the national Church to pioneer missions on Okinawa, Taiwan, and Guam. Adding the missions in those areas, the total reveals that Bishop Kennedy averaged well over one new mission per year throughout his episcopate. Truly a remarkable record!

—Canon Perkins,
St. Andrew's Cathedral, Honolulu

BEING A CATHOLIC in the Episcopal Church which seems to have a disturbing ambivalence about the catholic aspect of its heritage, and being a Christian in a pluralistic culture are, for me, challenges which demand both openness and conviction in ways that are rarely easy but often exciting. That in the Church at every level there are fellow pilgrims who both share my convictions and those who challenge them is a blessing for which I thank God each day.

—The Rev. Gaylord Hitchcock
Grace Church,
Westwood, New Jersey

DUTIES OF A PRIEST

To set forth the eternal praise of God,
To celebrate the Eucharist,
To administer the Sacraments,
To forgive the sins of the penitent,
To bless,
To instruct the laity,
To drive away false teaching,
To rebuke and to exhort,
To be diligent in prayer and the reading of the Holy Scriptures,
To strive for perfection.

—The Guyana Diocesan Magazine and Gazette

AND IN ALL PLACES

THE FIRST BRANCH of the worldwide Anglican Mothers' Union to be established in a prison was formed in the Chapel of Christ the King, Holloway, London. Nine women promised to uphold the objectives of the MU, which include encouraging parents to bring up their children in the faith and life of the Church, and to include worship in Church, prayer, and Bible-reading in their lives.

THE NATIONAL CHURCH is projecting a \$4-\$5 million shortfall in 1995 and is planning more staff layoffs at its New York headquarters. Two years ago the Episcopal Church Center eliminated about 20% of its staff positions at headquarters due to budgetary constraints, which are caused mostly by the growing tendency among parishes to keep more of their offerings for use locally. Only 33% of the 118 dioceses fulfilled their most recent fiscal year obligations to the National Church, according to the *National and International Religion Report*.

THE RECENTLY-APPOINTED CHAPLAIN of St. Boniface

Church, Antwerp, Belgium, would appreciate hearing from churches with the same dedication. The Rev. Dirk W. van Leeuwen's address is Gretrystraat 39, B-2018, Antwerp.

THE PRODUCTION of a full-scale revision of the Prayer Book of the Anglican Church of Australia threatens even more division in a Church still struggling with the issue of women's ordination. The Archbishop of Sydney has written to all diocesan Bishops suggesting that the Prayer Book revision process was too rushed.

AT THE 105TH CONVENTION of the Diocese of Oregon, Trinity Church in Portland was designated Cathedral for the Diocese.

PRAYERS AND GOOD WISHES to the Editor and Staff of *The Chichester Magazine*, quarterly publication of the Diocese of Chichester (UK), on a century of dedicated reporting . . . to the Rev. Canon Samuel Van Culin, recently made Honorary Canon of St. Andrew's Cathedral, Honolulu . . . to the Church of St. Mary the Virgin, the gem on 46th Street in New York City, on the 125th anniversary of its founding . . . and to Reginald Frary, celebrating sixty-five years as a

chorister in the Parish Church at Richmond-upon-Thames (UK).

WORD COMES from St. Margaret's Convent, Port-au-Prince, Haiti, of valiant attempts to improve the lives of people living in a land of crushing poverty and political unrest. Roof-top gardens now flourish with tomatoes, corn, beans, spinach, each in its turn. In one school a new reservoir has been installed to catch rainwater from the roof. In another area, the Sisters purchased a few cacao beans from a neighbor in order to provide a "weekly hot chocolate and bread-and-peanut butter event" for the children of the neighborhood.

FROM THE SUNDAY TELEGRAPH (London): "The Church of England's relationship with Hell is rather like the Conservative Party's relationship with hanging. There may be great enthusiasm for the subject at the grassroots, but at the top this enthusiasm is regarded with something approaching embarrassment."

THE BOARD OF DIRECTORS of the Episcopal Church Foundation recently awarded \$500,000 in grants to support new and expanding ministry initiatives across the country. The Foundation (in existence since 1949) provides re-

sources for strengthening the mission and ministry of the Church.

THE BISHOP OF MEXICO tells of an historic, ecumenical document signed recently by representatives of the Anglican, Roman Catholic, Orthodox, and Lutheran Churches in Mexico at a time "when ecumenism seems to have disappeared from the agenda of the Churches, at least in Latin America."

THE RT. REV. RICHARD LLEWELLIN, Diocese of Dover (UK), will be walking some thirty-one miles under the sea to raise money for people with learning disabilities. The Bishop will traverse the Channel Tunnel linking England and the Continent.

CHRISTIANITY IN CHINA continues to grow in numbers and in hope despite a climate of anxiety and economic hardship, according to the Chinese Christian Council.

IT IS ANTICIPATED that twenty-three women will be ordained to the priesthood in the Diocese of Canterbury in May, thus ushering in a new era in the Church of England.

ADDENDUM: A careful reader points out that our story on the Church of Taiwan, "Beautiful Island" (Advent '93 TAD), should

have included mention of Bishops Pong and Cheung, as well as the Rt. Rev. John Chien, current Bishop of Taiwan and the first Taiwanese to be elevated to that office . . . The Rev. Timothy D. Dobbins, author of "Lent" (Lent '94 TAD), is Rector of the Church of the Redeemer in Bryn Mawr, Pennsylvania, not Baltimore, Maryland, as listed. We regret the error.

AND, FINALLY, via the newsletter of St. David's Church, Baltimore, these snippets on preaching: The man at the door of the church who said to the Rector, "Your sermon was like the peace and mercy of God—peace because it passed all understanding, and like His mercy I thought it would endure forever" . . . And the woman who said, "Every ser-

mon gets better than the next" . . . Or the man who bowed whenever Satan was mentioned by the preacher. Said he, "Politeness costs nothing and you can never tell."

Keep the Faith—and share it, too!—JKW



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WE RECOMMEND

THE C. S. LEWIS SUMMER INSTITUTE at Queens College, Cambridge University, July 10-23. This international symposium of the arts and sciences will include a variety of speakers, seminars, workshops, as well as tours of historic sites. Further information from C. S. Lewis Foundation, P.O. Box 8008, Redlands, California 92375, or (909) 793-0949.

THE REV. CAROL ANDERSON'S powerful book, *Who Do You Say That I Am?*, an ideal introduction to the Christian faith for inquirers and discussion groups. Available at \$6.50 (ppd.) from the Bookstore of All Saints' Church, 504 North Camden, Beverly Hills, California 90210.

"LIFE TOGETHER: Taking Responsibility for Being the Church," the fifth annual conference of SEAD (Scholarly Engagement of Anglican Doctrine), scheduled for April 7-9 at Virginia Theological Seminary and open to scholars, clergy, and laypersons. Contact Ms. Mana Ito, Executive Director, Seminary Post Office, Alexandria, Virginia 22304, or (703) 461-1739.

"NEW EVERY MORNING," a traveling exhibit of fifty-two pho-

tographs produced by the Sisters of All Saints' Convent, Catonsville, Maryland (home of The Scriptorium). Designed to promote awareness of religious life, the exhibit is available to churches, schools, diocesan centers, conventions, etc. Inquiries to Sister Julia Mary at All Saints' Convent, P.O. Box 3127, Catonsville, Maryland 21228.

THE EUCHARIST, RITE I, with *Aids to Devotion*, by the Rev. James W. Kennedy, former Editor of Forward Movement Publications and author of a number of devotional books. The forty-page paperback may be ordered at \$1.75 each from Forward Movement, 412 Sycamore Street, Cleveland, Ohio 45202-4195, or (800) 543-1813).

OXFORD SUMMER SCHOOL IN RELIGIOUS STUDIES, August 9-22, at University College, Oxford. Lectures by the distinguished Faculty of Theology will cover Biblical studies, church history, ancient and modern doctrine, etc. Full particulars from Ms. Norma Christensen, 820 Park Avenue, Worland, Wyoming 82401, or (307) 347-3836.

THE DOWAGER'S CHIHUAHUA, entertaining recollections by the Rt. Rev. R. Heber Gooden, retired Bishop of Panama. Available from University of the

South Press, 735 University Avenue, Sewanee, Tennessee 37383-1000, or (615) 598-1286, at \$19.95.

KANUGA, STORY OF A GATHERING PLACE, by Jack Reak, a well-researched, documented history of the nation's largest Episcopal conference center. Order at \$16.95 (hardcover) from Kanuga at Postal Drawer 250, Hendersonville, North Carolina 28793, or (704) 692-9136. **EASY ON THE ALLELUIAS, HARRY**, edited by the Rev. J. Stephen Hines. This delightful collection of Episcopal Church humor comes from Dorcas Enterprises (P.O. Box 227, Cashiers, North Carolina 28717) for \$5.95 plus \$1.00 postage.

CHRISTIAN CRACKERS, the tenth and latest edition of English church humor. Contact Thee Store, 1701 Government Street, Mobile, Alabama 36604.

THE 14TH ANNUAL ATLANTIC THEOLOGICAL CONFERENCE, to be held in Fredericton, New Brunswick, Canada, from June 5-8. The topic will be "Redeeming the Time: The Church and the Challenge of Secularity." Write to the Registrar for further information—P.O. Box 713, Charlottetown, Prince Edward Island C1A 7L3, Canada.



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A GIFT OF \$2,500 to St. Simon's Church, Arlington Heights, Illinois, from the estate of Alice Schneider.

TO ST. JOHN'S CHURCH, Corsicana, Texas, a bequest of \$275,859 from the estate of Margaret L. Pannill, who was active in the life of the parish for most of her eighty-five years.

TWO GIFTS TO THE CHURCH OF THE GOOD SHEPHERD, Raleigh, North Carolina: \$29,500 from the estate of Thomas Simkins, to the Capital Fund; \$25,000 for renovation of parish offices from the late Elizabeth Heltschi.

TO THE UNIVERSITY OF THE SOUTH, a \$15 million gift from the late Robert D. Fowler, an Atlanta newspaper publisher.

A BEQUEST from the estate of Betty Bissell to her parish, St. George's Church, St. Louis Park, Minnesota, in the amount of \$20,000.

TO ST. JOHN'S CHURCH, Youngstown, Ohio, gifts from the estates of Mary Hall (\$50,000); Devona Stone (\$3,000); and Natalie Kennedy (\$20,000).

TO THE CHURCH OF ST. ANDREW, Westcliff-on-Sea

(UK), a gift of £5,000 (about \$7,300) from an elderly parishioner to complete a new lighting system so that "I can see my Prayer Book before I die."

FROM THE ESTATE OF THE REV. EMMETT GAYLORD JONES an unspecified bequest to Christ Church, Oxford, North Carolina, where he served the last years of his fifty-four-year ministry.

THREE LEGACIES to St. Jude's Ranch for Children, Boulder City, Nevada: \$317,000 from the estate of Virginia Alexander; \$50,000 from the late Frank Glover; and \$22,000 from the McGirr Estate.

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THE STORY BEHIND THE HYMN

*Come ye faithful,
raise the strain*

This ode was written for St. Thomas' Sunday, the first after Easter. St. John of Damascus took his inspiration from a canticle in the Old Testament, in this case the Song of Moses, Exodus 15, and used as a canticle in the Easter Season and at the Easter Vigil.

The hymn presents Israel crossing the Red Sea. Israel stands for the Church or the individual believer, otherwise called "Jacob's sons and daughters." By "Pharaoh's bitter yoke" he means the hardships, failures, discouragements, persecutions of this world. By "Red Sea waters" he means Death. The whole incident means that just as God led Israel out of bondage, across the uncrossable sea to the Promised Land, so in the resurrection God has brought His Son out of this cruel world through the crucifixion to the glory of eternal life. And the Church now finds in Christ's triumph the promise of its own deliverance.

THE CHURCHWARDEN

Our names are in the registers
Since registers were kept.
We lived here, worked here,
 married here
And by the church we slept.

And I'm churchwarden now, and
 take

The bag at services
And hold a staff when bishops
 come.
You see those poplar trees,

My old grandfather planted
 them;

My father built that wall
When it had 'rushed' one
 winter-storm.

Our vicars, one and all,

(And I've known plenty) turn to
 me,

But oh! such things they do!
They change the Bible, change
 the hymns,
Even the Prayer Book too.

They think they're doing right
 no doubt.

I'm sure they're doing wrong.
Our ways were tried and good;
 and now
We feel we don't belong.

—Submitted

The Bishop!



"Very funny, very funny."

—All Saints' Church, Williamsburg, Virginia

EL GRANDE GUACAMOLE

Blend 1-mashed peeled tomato and 2-pounds of sliced avacadoes

Add 3-T. of chopped chili peppers and $\frac{1}{2}$ -cup of chopped onions and $1\frac{1}{2}$ -T. of white vinegar and 1-Tsp. of salt and $\frac{1}{8}$ -Tsp. of pepper and dried or fresh cilentro.

Mix and chill one hour in the refrigerator

Serve with chilled vegetables

—The Rev. James D'Wolf





The Archbishop's Voice

'And you became imitators of us and of the Lord, for you received the word in much affliction, with joy inspired by the Holy Spirit.'

I Thessalonians 1:2-10

ONLY SEVEN DAYS ago I returned from the city of Bucharest in Romania. It is a city charged with all the symbolism of Post-War Europe. Marked irreversibly by the results of Hitler's war, its face has now been disfigured by the ideological ravages of a discredited communism and of a hated tyranny. Vast areas of the city were demolished by Ceaucescu in pursuit of his own distorted personal vision. Ancient Churches were physically removed from the centre of Bucharest allowing Ceaucescu to create grand avenues with flowing fountains and so somehow to avoid the challenge of religion. Perhaps most telling of all, however, are the shell and bullet marks, and also the tiny crosses in University Square which remind us of those who died in the 1989 revolution for freedom. At the present time the city is characterized by an atmosphere of *hope*, set in the frame of some uncertainty and some apprehension about exactly what the future holds. What sort of community will arise from the ruins of these past five decades?

In this past year I have alluded more than once to the danger of the 'privatisation of morals.' If nations are to transcend crude nationalism, and if interest groups are to transcend mere selfishness then values will need to be held in trust by the community. They will not issue from a moral 'survival of the fittest,' nor will they simply be dictated by the market. The cultural fragmentation which has already manifested itself so rampantly throughout Europe is a solemn warning to us all. Bosnia was the alarm signal and we have shown ourselves impotent in the face of that alarm. If the Christian Churches are to offer themselves as signposts of a *value-bearing community* then it will need to be with generosity. The events of Bosnia have understandably wrought great insecurity within the Muslim peoples of Europe and not least here in my own country. Common values can only exist where there is a shared trust.

The Churches of Europe should not apologize for standing for values which have shaped the cultural heritage of our lands and the moral standards which have emerged from the teachings of our Churches. The uniqueness of the Christian revelation gives us confidence to go on presenting a Christian ethic which still has power to embrace whole nations.

I began by reflecting upon the symbolic significance of certain cities within Europe. I started with Bucharest and you might expect me to end in Sarajevo, for it is a potent symbol of our need for common values and indeed for repentance. But let me instead suggest that we might reflect rather more locally today upon this city of Canterbury where, in a curious way, St. Augustine's time becomes contemporaneous with ours. The origins of this celebration and colloquium lay in the conjunction of this being the first year of the Single Market within the European Community, of the great changes in Central and Eastern Europe, and in the imminent opening of the Channel Tunnel. Each of these within itself represents a breaking down of boundary walls, the building of a wider community.

None of that is possible without the sharing of common values. In that sense to focus upon Canterbury is to focus upon every city of Europe, for all of us must contribute. But here in this ancient and beautiful building and in this city, the city of Augustine, where the Treaty for the construction of the Channel Tunnel was signed, we are reminded of both the past and the future, of heritage and of hope. That is the message to the Christian Churches—it is a message not of shallow triumphalism but rather of profound responsibility and Christian confidence in God which is the basis of Christian hope.



+ George Carey

The Most Rev. and
Rt. Hon. George L. Carey
Archbishop of Canterbury
in an address on
Christian Values in Europe
at Canterbury Cathedral



Hillspeaking

EASTER and spring arrive gloriously in the Ozarks.

In every tree and bush and blade of grass there is evidence of the Resurrection.

Native flora compete with cultivars to show us the first vestiges of green and growth. Dogwood, redbud and sassafras are among the first of the wild ones to show a bit of green. Not to be outdone by their wild cousins, crocus, hyacinths, forsythia and daffodils make their presence known. Curiously, our deer do not eat daffodils. As a consequence we have planted them in great numbers, approximately five hundred in the cemetery alone.

To see the Ozarks spring at its best, walk with me around Grindstone Mountain. We will walk first along the Silver Cloud Trail. It begins by the tractor shed and we shall be walking west by northwest.

The first part of our walk takes us through woods along a path overarched by oaks, maples and hickory trees which, like the dogwood, redbud and sassafras interspersed, are beginning to show a bit of green. There are occasional

pines and cedars, and although they remained green through the winter, the green is a little greener now.

Our path is five to six feet wide, the bed of a long unused logging road. Our rural electric cooperative obligingly leaves wood chips behind after its periodic clearing of the utilities right-of-way, and these carpet the trail. Walking is easy.

You may see a squirrel or a chipmunk or a rabbit soaking up the springtime sun. It is time for the migration of box turtles and one may plod across the path in front of you, oblivious to everything except the need to get to the other side.

The trail provides ample evidence of use by deer and 'coon and armadillos, and occasionally one catches a fleeting look at a white flag rapidly disappearing. Although we know the does favor our woods and grasses as a place to deliver their young, almost never do we catch a glimpse of a fawn. In the heavy grasses, which we keep unmowed just for that reason, one can walk within a foot or two of a curled up fawn and not

see it. Our groundsman is very cautious as he mows around these areas to be sure he does not disturb doe or fawn.

The Waterline Trail, which we take next, starts between the tractor shed and the workshop, skirts St. Mark's Cemetery, cuts through Halloween Park, another stand of wild grasses and a favorite spot for deer, and winds westward to its junction with the Silver Cloud Trail close to the bridge. We take the Waterline Trail's next leg which turns us back to the east and brings us up on the opposite side of the graveyard and, continuing its easterly course, across Trinity Park to the Silver Cloud Trail once more.

Here we retrace our steps, going south this time, to the trail we had by-passed before. This leg of the Waterline Trail skirts the west boundary of SPEAK's holdings. It runs along the edge of the High Meadow, with woods to the east, to another old logging road which intersects with an extension of Skyline Drive. We turn east-northeast on Skyline and walk past a half-dozen houses, all with great views of Deer Valley and Pond Mountain, to St. Mark's Lane where we can turn and go back to our point of beginning.

—The Resident Manager

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